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The Masonic Craftsman

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of Freemasonry*

In This Issue: On Defining the Landmarks

April, 1936]

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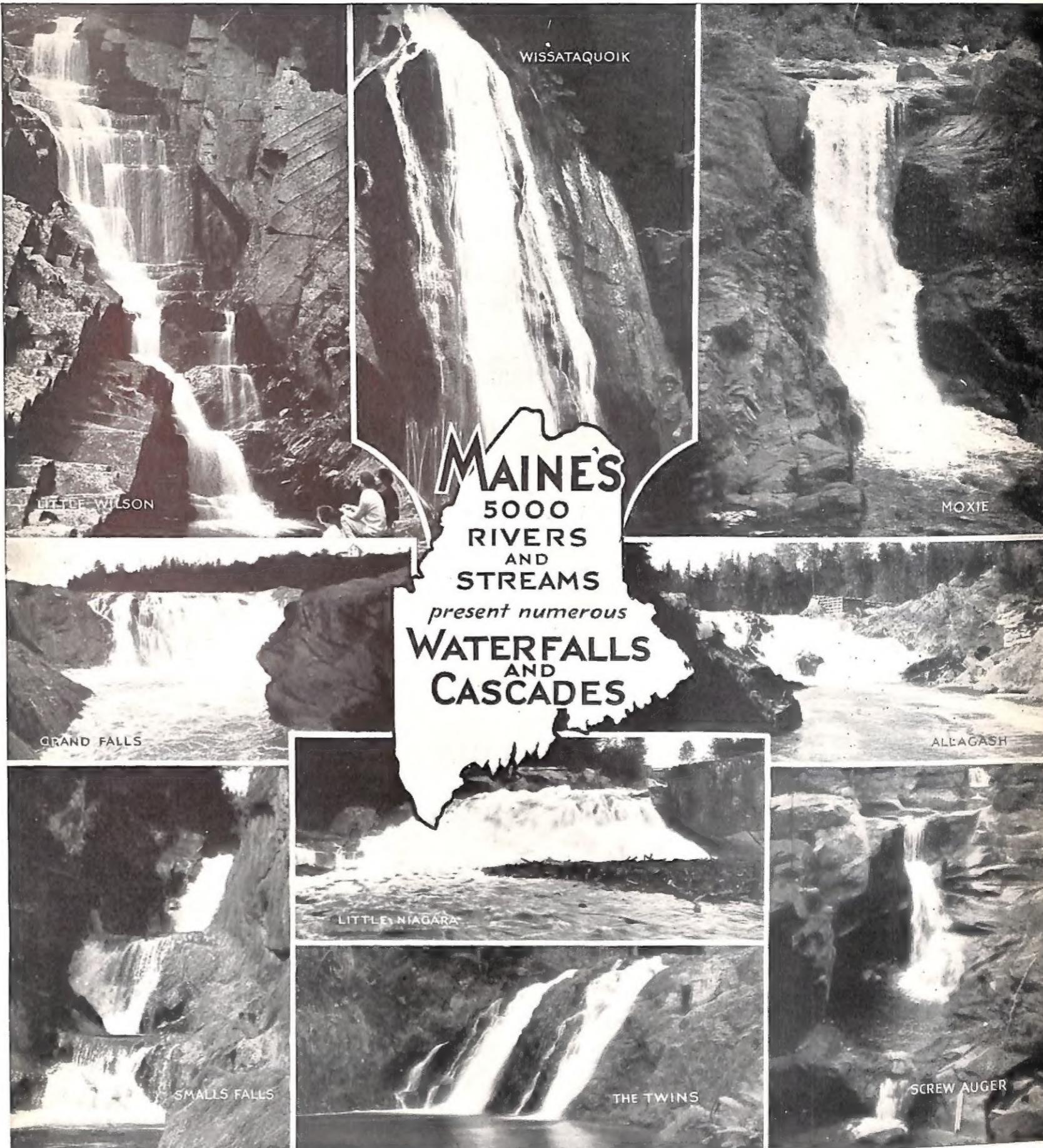
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NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, Editor
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SERVICE In the recent dire calamity when flood conditions forced upon people many and great hardships, the Masonic Service Association very promptly proffered assistance to the lodges in the desolated areas.

It is pleasant to record the fact that without exception all those to whom the offer was made, while fully appreciative of the spirit actuating the Society in Washington, expressed themselves as being able to care for their own. A spirit of sturdy self-reliance on the part of the fraternity was evidenced throughout.

ENCOURAGE New names are appearing on the notices of the lodges—a hopeful sign of a pickup in membership after a sustained season of losses. These men now coming to an appreciation of the mysteries and opportunities of Freemasonry with their hopeful and earnest outlook, are entitled to receive most considerate attention from their older brethren.

By the manner in which they are first received in the lodgeroom as well as by the impressions they will receive from day to day from others within the mystic world but outside the lodge will their future usefulness to the Craft largely be determined.

By every means encourage the searcher for Truth and Light; you may be helping one whose labours later on will be of inestimable value to the Craft.

SOCIOLOGY In another part of this issue will be found an interesting essay on the subject of "Sociology and Freemasonry." The author, a man of considerable note in his own country, has made some distinct contributions to the literature of the Craft and his views are illuminating.

While somewhat exhaustive in its treatment and to some degree perhaps perplexing in its implications, it yet contains much food for thought, tending to show the viewpoint of an intelligent observer who has attained to the 33d degree and has quite evidently given much thought to Freemasonry and allied subjects.

There is no doubt that the study of sociology, which Webster defines as "*the science of the constitution, phenomena and development of society*" has become of increasing interest to Freemasons—their very existence both as individuals and as an organization being involved in it.

It is idle to presume that because one has taken degrees and made certain pledges in a society with esoteric influences, he can rest on his laurels with no

further interest in the mechanics of the thing. It is of essential importance that he concern himself with the active practice of principles, so that by the measure of that interest his weight may be thrown into the balance against ignorance, superstition and bigotry.

The field of Freemasonry is very wide. Human contacts, impulses, inhibitions and intent are of the warp and woof of its fabric. Clear thinking and intelligent action are demanded of its individual members. No studied or implied policy of complacent negation will suffice in a day when the thoughts of all should be directed toward the improvement of human society.

* * *

UNITY The opinions of Freemasons and their attitude toward public questions—national and international—are of importance, for this great body of men represents a broad cross section of the community, with a vital stake in the policies of government. No member of the fraternity who has its interests at heart will wish to see the Craft engaged in unseemly political discussion, yet in every thinking man's mind is disturbance and doubt of the wisdom of many things at present transpiring governmentally. Men are lacking in their plain duty when they neglect every opportunity to work in the interest of the nation's welfare.

We have seen, in Italy and Germany, the suppression of Freemasonry as an organized unit at the hands of despots. Where in former years the influence of the Craft in these two countries was exercised for the good of all the people, now because of a fear of Truth and an illuminative and intelligent public opinion, this important element has been rendered sterile and of no avail. Time will demonstrate the error of such action. When the fury of present passion has spent itself and the acts of arrogant autocrats are a thing of the past then may it be hoped that the virtues of Freemasonry will be again evident and resume its proper place.

In few countries today, and these largely dominated by the Anglo-Saxon race, can it be said that Freemasonry yields an important influence.

In Great Britain, with far flung dependencies and the mighty influence of the British Commonwealth of Nations—in other words where equal justice for all prevails—the Craft flourishes. In England, home of the mother Grand Lodge, sane and wise policies prevail, and by reason of its good works a high opinion of the Craft is held.

In this country of ours, which received its early Masonic beginnings from England, and which to a very

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Alfred Hampden Moorhouse, Editor and Publisher.

considerable extent patterns its policies on that of the older country, we find a fairly uniform program prevailing; yet with forty eight Grand Jurisdictions functioning there is bound to be a lack of that cohesion or unity which makes for most effective and productive action.

A concentration of Masonic effort and influence is desirable.

Automatically comes to mind the question of a national Grand Lodge; a topic which in the past has been the source of considerable diversity of opinion it is doubtful whether the attainment of such an objective, even if possible, could be accomplished within a short enough space of time to be useful in the present emergency. Much of the opposition to the proposal to found a National Grand Lodge has been caused by selfishness and rather narrow vision on the part of a few influential men. Exigencies due to changed conditions may prompt a reversal of opinion on this important

matter. It would seem that some effort should be made looking to a better concentration of Masonic effort—whether or not through the medium of a National Grand Lodge. Something along the lines of the Board of General Purposes of the Grand Lodge of England would seem to be desirable; or the present Masonic Service Association, now capably demonstrating its usefulness, could be made, through additional Grand Lodge representation, to accomplish much for the Craft which does not now fully function because divided councils prevent.

It would be interesting to have a referendum on the subject. With the various interests involved and important questions confronting the Craft fairly presented to the membership a digest of Masonic opinion in this country would be useful in dictating a national Masonic policy. Certainly, it would be better inevitable contradictions inevitably accruing to divided opinion and effort.

A Monthly Symposium

Is It Possible to Enumerate and Define the Landmarks?

ALFRED H. MOORHOUSE
BOSTON

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

IS IT POSSIBLE TO ENUMERATE AND DEFINE THE LANDMARKS?

By ALFRED H. MOORHOUSE,
Editor Masonic Craftsman, Boston Mass.

To define and enumerate the Landmarks of Freemasonry would be quite possible had one the time and inclination to do it. There are almost as many varieties extant as a certain famous pickle family; any attempted authoritative assembling would

doubtless be at the cost of confusion and controversy, for there are Masonic solons who can never bear to see a letter changed in the content of any original document and are willing to fight and die if necessary in defense of their own particular interpretation.

As an authoritative "bill of rights" or constitutional base Landmarks which might be set up as a fixed rule of conduct would

be too much like the Constitution of the United States, needing a supreme court or other similar deliberative or judicial body to interpret its terms. Any serious student of Craft Masonry may find, if he cares to, a variety of Landmarks and the authority therefor in almost any good Masonic Library. But he would be better employed, to our way of thinking, in seeking

to interpret through his own efforts and conduct the easily understood principles upon which the fraternity is founded.

Erudition is a fine thing, but in the present state of affairs, national and international, the tempo of life changes so rapidly that one is hard put to it to keep up with the fast moving procession—let alone take time for research into original theses or documents which have by reason of time and other vicissitudes become more or less obscure and nebulous.

No harm would be done in enumerating the Landmarks; the enterprise of assembling them would doubtless be enjoyed by any Masonic scholar. The search would be interesting and illuminating, as well for the actual admonitions as for many by-products of Masonic history strewn along the path. A limited few would read and be interested in the results; the great majority of Masons, however, will continue to do as they are now doing, which is to consider first and foremost their own personal interests, indulging their tastes and appetites according to their own concept or self-styled prerogatives, leaving but a small corner, if any, to the consideration of Masonic virtues and then more often than not, only when they have been jolted out of their complacency by some unusual event, or led into a better vision of Craft ideals through some leader of genius, of which there does not seem to be any plethora at present.



AN IMPOSSIBLE TASK

By Wm. C. RAPP,
Editor Masonic Chronicler, Chicago.

NUMEROUS attempts have been made to enumerate and define the Landmarks of Masonry, but no one has been able, or ever will be able to compile a list of Landmarks that will prove to be acceptable or satisfactory to all concerned. The basic principles of Freemasonry, which are presumed to be embodied in the Landmarks, cause little trouble, for the Grand Lodges of English speaking countries are in practical accord in this respect. The chief difficulty lies in the determination of what is a Landmark, and therefore binding upon the entire craft and permitting of no departure

from its provisions, and what is merely a regulation, subject to modification or repeal at the pleasure and judgment of Grand Lodges.

The earliest definite enumeration of Masonic Landmarks was compiled by Dr. Albert Gallatin Mackey, the premier American Masonic historian, in 1858, twenty-five in number. Since that time Masonic students and historians have compiled lists running from half a dozen to ten times that number. Grand Lodges have officially formulated similar lists of Landmarks of various lengths.

Dr. Mackey's list for many years was accepted as authentic, almost without question, but in recent years more critical analysis has demonstrated that many of them could not be Landmarks when judged by Dr. Mackey's own definition of the essential requirements of a Landmark. The tendency is distinctly in the direction of reducing the number of Landmarks, not because the principles enunciated in the older lists do not meet with favor, but for the reason that it has been established that they are usages and customs which were not observed in the traditional era of the institution, no mention of them being found in the ancient charges.

Dean Roscoe Pound in his Masonic Jurisprudence defines Landmarks as "certain universal, unalterable and unrepealable fundamentals which have existed from time immemorial and are so thoroughly a part of Freemasonry that no Masonic authority may derogate from them or do aught but maintain them." To this Melvin M. Johnson replies, "Probably all Masonic students will agree to this definition, and then proceed to immediately disagree upon the list of those fundamentals which are to be classified as "universal, unalterable and unrepealable." To this may be added the statement of Gould: "Nobody knows what they comprise or omit; they are of no earthly authority, because everything is a Landmark when an opponent desires to silence you; but nothing is a Landmark that stands in his own way." Therein we have the contention as to Landmarks in a nutshell.



We humbly offer the personal opinion that the only Landmarks of Freemasonry are embodied in sincere belief in the Fatherhood of God and a recognition of the Brotherhood of Man. All else is but elaboration and development of these two central principles. The necessary material organization and machinery for carrying out, extending and making effective the objectives of the institution constitute the disputed Landmarks. They are customs and practices which thoughtful Masons are opposed to disturbing, but which nevertheless are gradually modified by changing conditions. They are not Landmarks.

IS IT POSSIBLE TO DEFINE
OR ENUMERATE THE LANDMARKS?

By J. A. FETTERLY,
Editor, Masonic Tidings, Milwaukee
Will Never Agree

POSSIBLY no subject connected with Freemasonry has, or can, arouse so much discussion as this subject of Masonic Landmarks.

Reference to them is made in nearly every Masonic meeting; officers and Grand officers, Masonic students and Masonic writers all use the phrase both in and out of season.

Yet no man from the one who wears the purple of King Solomon to the youngest Entered Apprentice standing in the Northeast corner, knows what those Landmarks are.

They range in number from 8 to 108, depending on the jurisdiction one happens to inhabit; yet few Masons, Grand Masons, Grand officers or others, could name more than 2 or 3—and those would be named haltingly.

A Masonic Landmark is generally understood to mean a custom or rule, universally recognized, of undoubted antiquity and unrepealable.

No attempt to list the Landmarks of Freemasonry was made until Mackey published such a compilation in 1858. His list numbered 25 and it was later adopted by several Grand Lodges. In 1889 the Grand Secretary of Kentucky, a student and writer on Masonic subjects, published another list comprising 54. Other authorities have larger as well as smaller lists.

As the situation now is, nine Grand Lodges have officially adopted Mackey's list of Landmarks, seven others have lists of their own and still others have made no official selection.

Just what good purpose would be served by a general or universal adoption of some list of Landmarks is not apparent. Theoretically and ideally it might be gratifying to some to have such a condition obtain but what practical or beneficial result would result?

Again, even tho' it was unanimously conceded to be desirable and beneficial could a substantial agreement among Masonic scholars and authorities be achieved? We doubt it.



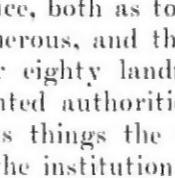
MATTER OF SMALL MOMENT

By Jos. E. MORCOMBE,
Editor Masonic World, San Francisco, Calif.

To those of us who for any considerable time have been in close touch with the perennial subjects of Masonic discussion, any mention of landmarks is as the smell of battle to the veteran warrior. Now we are supposed to consider the question of whether it is possible to define and enumerate the landmarks of the Craft. One has no doubt that the young brother, but lately received into the fraternity, would without hesitation declare that landmarks are things of great value, and therefore are definite as to place and number. For how otherwise could they serve to delimit the fraternal estate or warn off all transgressors?

This same youngster has heard successive Masters enjoined to preserve the landmarks and to see to it that in their Lodges there shall be no violating of the sacred markers. The officer being installed solemnly promises as required. Yet it is safe to say that neither the installlee or installor, nor any brother in attendance has even a remote idea of what manner of goods or gear is referred to. In fact, the composition, size, weight, number and purpose of landmarks, as so often mentioned, are of the most recondite of Masonic secrets, of which, perhaps, "future ages may find out the right."

For the curious inquirer there is a wide range of choice, both as to number and definition. The lists are numerous, and they catalogue from two to something over eighty landmarks, as set forth by the self-appointed authorities. With each one of these supposititious things the welfare and perhaps the perpetuity of the institution is fatefully bound.



THE SOCIOLOGY OF FREEMASONRY

By the late ARMAND BEDARRIDE, F.P.S. 33° Marseilles, France.

Sociology, on the strict ground of the work of our fundamental degrees, appears incontestably to enter into the province of the Fellow Craft and Master Mason degrees.

In accordance with our ritual, after having given its new members elementary knowledge of the history of Masonry, the sources of its doctrines and symbols of the degree, the Entered Apprentice Lodge ought to show them, what is the proper method offered by our tradition for the work of perfecting the individual; on the moral ground at first, and on the intellectual ground afterwards. It is that which is characterized as "the dressing of the Rough Ashlar" and the operations necessary for "the transmutation of lead into gold."

There is no question of society as yet, save only to say that they are "members" of it, and that they have duties and obligations towards their fellow creatures,

We all know there are certain matters that reach almost to the status of dogma, and which are of general acceptance among us. We could hardly imagine Masonry as existing without these as basic. Yet the fact remains that not one of these is of universal acceptance. We bridge the difficulty by easy declaration that any who deny our accepted landmarks are irregular Masons, and not within the pale. But strong arguments can be adduced in support of the proposition that we ourselves have departed from the original plan of the Craft, and that the heretics, as has often happened, have rather the best of it in this contention.

After all, landmarks are of value only if the estate to be by them delimited is permanent in all its boundaries. If it be enlarged, by accretion, purchase or successful thievery, the former metes and bounds can have no other than a historical or curious interest. The rule thus stated will certainly apply to American Masonry. There is no claimed landmark in all the lists but has been changed in substance or modified in intention. Thus they neither answer to the test of time immemorial or universal usage. Or the whims or prejudices of those for the time in control have prompted Grand Lodge action.

The interminable arguments over landmarks make profitless reading for the student. To add thereto would be a weariness to the flesh and is tasteless to the spirit. The many heated controversies of the past over such subject rank in importance with the quarrel that divided Abdera, over the shadow of an ass, or that other celebrated debate, which eventuated in civil war, between the Big and Little Endians in the kingdom of Liliput.

Some of us have ranged quite freely in and about the fields of Masonry, and never yet have been tripped up nor even stubbed our toes over grass-grown landmarks. Nor will we, at this late day, go in search for intangibles, when so much remains of real work to be done for the Craft.

for the moral lessons of the Entered Apprentice touch only indirectly the social life. They examine above all the relations of man to man and the fraternal spirit that should reign among them.

It is in the degree of Fellow Craft only that is produced ritually the study of the exterior world, in which the workmen ought to learn how to build by bringing his "cubical stone" to the building. At this time the examination of the laws which rule the universe and society itself will be presented to all in a fashion at least elementary, and of a sort that will show to each one, how in the eyes of Masonry he can deduce the place which is proper to him in Nature, and in society, as well as the role that he is called on to play there.

But our Lodges have too few meetings in the Fellow Craft degree. They often treat questions in the first degree which should be reserved for the second degree,

or even for the third. One would certainly find it better for the general culture of the Brethren than the empirical system now much in favor in France, which consists in working nine times out of ten in the Entered Apprentice degree and to assemble in the "Middle Chamber" only for "increasing wages." (Translator's Note. This means conferring so-called "higher degrees.")

Complex questions, like social problems, would gain by being discussed in the Lodge only by Masons acquainted with the nature and methods of our institution, in place of being at the mercy of newly made Apprentices, still imbued with the ideas and prejudices already formed, drawn from their profane environment and bringing them with ardor into the Lodge, instead of coming to the Lodge to draw from it that which is necessary in order to make them "new men."

But this sort of ritualistic anticipation has no inconvenience for the readers of Masonic reviews. Even simple Apprentices who read Masonic publications, are surely studious enough, for to them "sociology" is already known, at least in its larger outlines. It is for these that I present what I shall call a thesis, which is to consist at first of examining what is sociology. Then to try to determine the ideological position of Masonry in regard to this science.

How many times have we seen profanes, and even some Masons, who imagined that they were presenting sociology scientifically when they were merely discussing questions which were political or social, in the tone of a partisan or even, by a naive confusion of terms explained by analogy, when they were only making a banal socialist propaganda. Certainly politics or socialism will find the greatest benefit by concerning itself with the knowledge of history, of institutions, of the manners and customs of all countries and of all times, in order to act in a manner more wise and at the same time more scientific. The political or social parties, whatever they may be, will thus escape more easily from decisions based on foolish opinions dictated by individual caprice, the interest of the moment, the infatuation of the crowd, or the various electoral combinations.

It will be better above all that one does not build society on fantasy, since each regime that wishes to establish society has suffered the repercussion of natural laws, as precise as those of physics or chemistry. The human consciousness when it regards the realization of an ideal that it has conceived; or ameliorations, reforms, changes, etc., finds itself in the same position as industry, in regard to the sciences of which it utilizes the principles and the discoveries. It can govern the facts but only on condition of knowing how to handle their laws. The systems of government of the nations are only the totality of practical applications.

Of what?

They said formerly: "Of law, of the philosophy of history, of economics or financial science, even of psychology," as they say voluntarily now. Of sociology, including in one sole expression, wrongfully or rightfully, law, economics, morality, religion, institutions, manners, etc. taken from the point of view of societies themselves, and no more from that of the individual.

What then is this sociology, and what should be the position of Masonry in regard to it?

That is the question to be examined now.

Sociology is a relatively recent science so recent that one can not even say that it is definitely constituted in all its parts, nor that it has absolutely determined the extent of its domain or indeed that it has completely fixed its methods. It has given place to a veritable infatuation with certain minds, who have seen therein a universal panacea. It is divided again into several well-marked schools, differing among themselves not only in methods of study, but by the manner of regarding the matter to be studied and the purpose to be pursued.

But in spite of all that it exists. Sociology or social science, or the science of human society, possesses a tangible reality; it has a certain role and once the ambitions of its champions are brought back to more normal proportions, it presents an incontestable reality.

It was foreseen by Aristotle, because that philosopher considered that there were fixed rules for the formation of peoples, and the organization of their institutions, while their transformations, sketched roughly but falsified immorally by Machiavelli, outlined by Montesquieu in his "Esprit des Lois" and then by Condorcet, Vico, Saint Simon, etc. in a more systematic manner.

It was Auguste Comte, the celebrated author of the "Course of Positive Philosophy" and one of the greatest thinkers of the 19th century who gave to this science the name that it now bears, considering it as the crown of all other sciences by virtue of its being the most complex. For him, it is the science which has for its object the higher human phenomena, that is to say, those which are presented by men combined and united in society. The social facts are for him the most complex and the most elevated in the scale of natural phenomena. They are influenced by biology, but life or society adds to them that which is proper to them.

Besides, all that touches human life can have a repercussion on sociology. It submits them to the influence of natural sciences like pedagogy, of history, as well as political economy, and reacts in its turn upon them.

In England, Herbert Spencer, with views often different and divergent from those of Auguste Comte, worked equally to constitute sociology in the state of an exact science and to show the analogies between it and biology, that is to say;—between the life of societies and that of animals, between the social organism and that of living beings with concrete individuality.

This organic theory has been reproduced later by nearly all the sociologists;—Espinosa, Weiss, de Greef, etc. Durkheim and his school have seen there rather an "Organism of ideas" and Isolet, the antagonist of Durkheim, is not a stranger to an analogous idea, since in one of his works he employs the expression, very typical, of "socialization of the human person."

Renouvier has made, in his remarkable works, a larger part given to human liberty than to determinism, in a manner that shows his sociological ideas are different, but thus they merit attention.

Tarde considered the problem of the "social fact"

as residing not in a sort of "social consciousness," admitted by Durkheim, but in the repetition, the imitation and the adaptation of acts by individuals. His conception is therefore more individualistic. But, it being allowed that one can interpret the "organic" theory in several ways, we can understand that those who adopt it are not necessarily oriented on the economic field towards socialist conclusions, or even conforming to the doctrines of the new economic schools.

One can consider the "social organism" as originating simply from an "associationistic" process. Fifty years ago, Adolph Coste, a noted economist but of a strongly independent spirit, proposed very clearly the question: "In order to make a correct conception of the constitution of societies" and he wrote "it is necessary—to consider frankly, even as an *organized* being submitted to sociological laws, a little like the animal is submitted to sociological laws, that there is an analogy but not an identity."

It remains to learn however, if there is not, in a certain manner and in a certain spiritual *plan*, a veritable "collective consciousness," a sort of substratum common to all the members of the same society, by the influence of the surroundings, of the environment, etc. as the disciples of Durkheim admit, or even an authentic consciousness of the society or of the group, as real although invisible and imponderable as the consciousness of an individual.

The esoteric and occultist traditions are in this sense and I mention only in passing this enigma that the past poses to the future.

The nation, like the animal, is a grouping, an association of cells, of organs, and of apparatus, of organs with the animal; of individuals and groupings with the nation.

The family forms itself naturally, the tribe or the village follows; then the cities, the regions or provinces, which can have a side purely legal and administrative but rest just the same on a real basis and on an organic fact.

Our cantons, wards, departments or the circumferences mentioned elsewhere, are more intimately the creations of laws, but more often coincide with the circumference of the anterior spontaneous groupings, as for example with us, the *pagus* of the Gauls. One can cause to enter into this line of account the corporations, orders, classes, castes, etc. as bodies constituted specially in the countries where these institutions still exist, for as arbitrary as these institutions may appear they are just the same based on something "organic." Indeed, these voluntary associations, above all when they correspond to effective social needs, finish by becoming permanent and by playing in their turn true organic role. It is, so it seems, the curve of direction of our epoch.

The philosopher, Alfred Fouilles, has written a treatise on "Social Science" where he takes a position between the historical and realistic theory, on one side, and that of the "Social Contract" of J. J. Rousseau, on the other. He then builds up the very interesting theory of the *contractual organism*, based on the natural character of society, and of its organs, but maintained and legislated for the "conscious" will of man.

For Durkheim and his school, the human group that he calls family, tribe or nation, has its own life which originates "not from the individuals whom it combines but from the fact that it combines the individuals." Nothing is collective without the individual consciousness but the combination of these consciousnesses is above that of the individuals. The SOCIAL FACT is not generated by the preferences of men, but on the contrary it imposes itself on them because it is a consequence of the social life, even at times by a usage stronger than the law.

One finds himself in the presence of institutions and of customs which rule the various parts of the social life, independent of the individual will. Religious beliefs, usages, primordial discipline or rules of the family, of property, of industry, of the economic life, and even of building and of alimentation.

Let us remark by way of compensation, that even in admitting this theory, one can not do so in an absolute fashion, for the role of the human will, of preference, of free choice, etc. intervenes just the same, in a measure, to determine effectively against the status of the fact.

To investigate the details in the life of all people and of all times, on the subject of these questions in order to draw from them conclusions concerning present society, has been and is yet one of the principal occupations of the greater part of the sociologists, seduced as they are, by the positive value of the method of observation in the science of Nature.

But this tendency, exaggerated systematically by some of them, has led them to imagine that they would find rules and the laws which human societies ought to follow were there were only customs and institutions, the manners and the enacted customary laws of such and such peoples, and of such and such a time.

But the generalization of the facts which are very legitimate in physics and physiology, in botany and chemistry, leads, in the social field, to the suppression of the judgment of values, and to sterilize human initiative mother of the improvement of societies.

To show that such and such a tribe or such a society has organized property, the family, or has acted in such and such a fashion, in no wise enlightens men on that which *it is best to do*, but simply on that which has been done before, even defectively. This documentation is eminently useful in order to instruct, but incomplete and as a consequence perishable for construction.

In order to light up the road for Humanity on social matters, as well as in moral matters, it is necessary to measure and to judge the social phenomena, after a state of consciousness which surmounts and surpasses it, which conceives something better and which seeks to realize it,—the idea tending to the act,—with the sole condition that it be not radically impossible for the forces of man.

For the collective or social consciousness, the public opinion will presently be in advance of the opinions of and conduct of the individuals, and, on the contrary behind in frequent cases where the opinion of individuals is in advance of the laws and customs. But in the two cases, it is always the question of *an ideal*, in logical connection with the *real*, but seeking to modify

it to serve it as moving power, in order to transform it by governing the facts by the Plan of the Temple.

What is going to be the conception on which sociology from the Masonic point of view will repose?

Incontestably that which results from the application of our moral and social symbols to the phenomena which characterizes the life of the peoples, its structure and its functioning.

For the Mason works by employing existing materials borrowed from the most current reality (rough ashlar) in order to fashion them regularly, following the geometrical drawings, (cubical stone) which are already the form given to matter by the idea. Then with these stones he builds according to the Plan of Architecture, which is the triumph of thought over matter, of the spirit over things, let it come from God or from Reason, which practically amounts to the same thing for us;—that is Wisdom and the Temple of Solomon.

The Masonic spirit cannot admit that the individual may be purely and simply the product of society or, still more, of the State. The German sociologist, Adam Muller, has written "The State is the totality of human affairs; man is inconceivable, outside of the State."

Our symbolic instruction is traditionally directed in a different sense. Founded on the liberty of human thought and fertilizing it by an independent and spontaneous culture, it attaches to the conscious and living person an important power of action, a dignity peculiar and intangible, a fact among facts, and preponderating source of the right of each one and of his duty, an abstraction made of the laws of the physical order. The state of fact is the pomegranate; that is to say, something that is anterior to the application of the human will, for on it is going to be applied human labor inspired by thought, and the pomegranate is going to be transformed into the "chain of union." Better yet, more accurate, more wise and more beautiful: the stones of construction become the edifice in sentiments or in institutions.

Masonry teaches its members obedience to the laws and the respect due to the established authorities, but in reality the true law of the workmen of Hiram is the moral law, not only in the strict ethical sense but in the largest sense that can be given to the word. It is the rule which the consciousness finds in seeking the truth and in applying it to the relations of men among themselves, privately or publicly, for the individual conduct, or for the march of society, and even the attitude in the presence of the Universe, a rule of fraternity and justice.

Nothing more contrary to the Statist theory, nothing more opposed to historical or economic fatalism, nothing more different from a vulgar and blind determinism for man himself, knowing good and evil, which becomes in society a preponderating factor of determination, subjectively and objectively.

The true proof of Masonic work, not only in the Lodge but outside in profane society, bears the indelible mark of liberty, of autonomy, and if there is a necessity of bowing oneself down, it is only before that which is wise; that is to say, before an idea born in his own consciousness which may have or may not

have Divine inspiration, since it is always by his consciousness that he may draw it out, directly or indirectly, and may reason upon it.

The profound sense of Masonic thought in social matters, seems to be found in the Fourteenth Degree of the Scottish Rite, that of Perfect and Sublime Master, which is built on the legend of the patriarch, Melchizedek, the wise and illumined moral man, who has no need to submit to an exterior constraint, because he conceives of the rule of individual and social perfection in himself, and conforms his conduct to it in all points. He can then be "Master" of his own life, his own chief, his own legislator, his own priest, because he is worthy of it and possesses the ability for it.

Let us not say that this degree might be "anti-Statist" or anti-governmental, still less anti-social,—We would deceive ourselves if we did, for we would thus place constraint above "consent." This degree, of which I speak here, poses in principle what a wise or free man, of good morals, ought to know as to how to conduct himself and to govern himself by his own light, without material authority from the outside having need to intervene in order to force the individual to obedience.

Nothing of anarchy here, the degree does not deny the social life, and does not array the individual against his fellows nor against the collectivity. Very far from that. On the contrary it tends to render man still more social in rendering that "sociality" consenting and joyous, like the accomplishment of the moral ideal itself. When one observes the logical bond this degree has to the three first degrees, and to our entire traditions, it is impossible to consider man from the viewpoint of the social life as an emanation of the State, or his rights as proceeding from the positive law or from the social pact.

Melchizedek dwelt, was fixed or reigned (as one may wish) in the more or less legendary country of Salem, which has given rise to numerous controversies and still does. One sees there a symbol of the earthly Paradise, or of the Age of Gold, an anticipated realization of Messianic times, an initiatory centre, the Kingdom of God on earth, a fiction representing the putting to work of wisdom, indeed a City Divine, and human at the same time, which would then become related under a different wording to the New Atlantis of Bacon, to the City of the Sun of Campanella, to the Utopia of Sir Thomas Moore, to the Thelema of Rabelais and even to the Salente of Fenclon, who was certainly an eminent representative of Catholic esotericism now extinguished by Gallicanism as well as by dogmatic Romanism.

But we know that the esoteric tradition caused this directing principle to be reclothed and invested with divers forms, following certain times and places, but bound by the law of analogy. For the subject which now occupies us, the civic and social side interests us more than the others. It is then the city perfectly organized, among free and wise men, enlightened and holy, in which the wills, inclining towards good work for each other, regularly in the life of the whole whatever may be the institution, forms then an "organism" for the life of human society.

In language purely Masonic, it is the Temple of

Solomon constructed according to the Plan, and constituting a "harmony" like that of Nature and its laws.

For man, Society and Nature, or the Universe, in good esoteric tradition, "the microcosm and the macrocosm," are attached to each other by "correspondences," as in geometry with similar triangles, the law of one is the law of the other. The proportions alone change the dimensions, a word which we ought to understand in the sense in which it is taken, when one speaks of the 4th dimension. But everything is analogous and it is then that we find the animal organism, which contemporary sociology likes to consider.

The individual then is not a creation of the State or of society, still less of the law, although he is attached to them by unbreakable but thin threads of action and reaction, of interaction and interdependence, of the kind that shows society is not the creation of individuals.

The Masonic leaders can not be subservient to the "Social Contract" of Rousseau any more than to the "Leviathan" of Hobbes, the great-grandfather of Fascism. We cannot admit the "Social Contract," only under very serious reserves.

Indeed, the symbol of the Pomegranate is organic in the first place, and shows us in the clearest manner that societies rest on a state of existing fact, anterior to the first civilizations and proceeding from conditions of spontaneous existence of the couple, the family, the tribe. The social fact, at its origin, did not rest on a contract passed voluntarily and expressly among human beings. There is a rudiment of society with a certain number of animal species, and even of societies in the fullest sense of the word with certain others. It is only in proportion as men become more conscious and more instructed that they have modified the state of fact, in order to transform it into a state of right, and to create institutions and laws.

For a long time, the most robust and most audacious who were apt at being warriors, dominated weaker and more pacific before there was created by custom or by law, a Military caste, as well as an agricultural, merchant and artisan class. For a long time the head of the family governed his wife and his children arbitrarily, before any official custom or formal law had consecrated or defined his powers, and then fixed the rights and obligations of the members of the family group.

For a long time the religious spirit was given satisfaction by the rites and worship of the family or of the tribe, set in operation by the Elders, the heads of or fathers of families themselves, before priests were instituted to occupy themselves with it and to constitute a special social compartment.

For the rest it was not a compact, to which they had consented, which combined the grains of the Pomegranate in one sole envelope. It is Nature and by the same force, the life of the Pomegranate is submitted to fixed rules. If we have to make this allowance to the realistic or historical school, we cannot follow it to the end, in the conclusions which they draw from these premises.

Faithful to the idea that the workman fashions his

"materials" and builds a "building," we proclaim with strength that if human wills have not created "society," they still can modify it, and perfect it by redistributing its elements in all particulars where it is not contrary to human nature, or to the imperious conditions of the cosmic environment. There also one works with the "materials" given him and the architecture is not an accident. It takes account of certain physical and mechanical laws, of the variety and the resistance of materials, of the peculiarities of the climate or of the use to be made of the building, etc., etc: in fine, of all the forces and faculties of those who make the plans or are charged with executing them.

Then again the "contract" here shows it is a genuine "chain of union" by which men, cells of the social body, although mingled together in the life of the whole, act effectively on that life itself, as a result of the ideas which inspire their acts, when they wish to realize something which they judge to be better. It was a long time ago that Aristotle called human society "an animal with a thousand heads." The fable of the stomach and the members of the body, which shows that the parts of the same society depend on one another like the organs of an animal body, was not composed yesterday.

But its members think and deliberate and in this manner, the theory of the organism comes to make junction with that of the social contract. In our days, the eminent sociologist, de Greef, has said: "Society is an organism of which the elements are sensible and voluntary," and it is at this point of view that he professed the reverse of Karl Marx and his disciples: that is that "The social phenomenon is not purely economic and always bears the impress of human thought."

In a living being, vegetable or animal, each part is for the good working of the whole, in a state of reciprocal dependence which constitutes, exactly, the organism. But if each cell manifests its own life, the organ and the groups forming the "machinery" of the organs appear not to have a particular personality, surpassing the state of structure of the totality, which constitutes their identity. In the "super-organism," named human society, each cell, that is to say each man possesses his personality and his own consciousness, his sensations and his individual will.

That which constitutes solidarity between men is not only the common sentiment of fraternity which may animate them, the love of one's neighbor, a thing very human whatever one may say and assuredly very Masonic, but something which is called from the domain of thought and of the heart, in the figurative sense of the word.

Solidarity in reality results not only from the general conditions of the environment from the economic state, from the social facts themselves, and from the special atmosphere resulting from the general conditions of the environment, but also from the repercussion that the state of each, his conduct, his acts even when they appear to interest only himself, have in moral or material consequences on other human beings, directly or indirectly, and on the entire society small as it may be. Human groups, private or public, are a

species of organs or machinery of organs, and the totality of a city or of a people, form a kind of personality, *sui generis*, having its special and distinctive character from all points of view and, above all, from the mental point of view.

Evidently it is not necessary to push the assimilation to the point of seeking a material or concrete personality for this human society outside of that of its members, but really it is even more than a pure juxtaposition or a simple collection or than a number; in a word, it possesses a sort of collective consciousness in public opinion, customs and education, and it is in such a manner that the opinion and the conduct of each individual, are often influenced in a very profound manner, sometimes irresistibly, by the general manner of feeling and of judging of thinking and of believing by the national spirit, the spirit of party, of sect, of class, by the spirit of the parish or the ready-made ideas of his world, powers against which it is not easy to resist or at least of a very great energy, and from which it is possible to escape sometimes only by leaving one's country or by losing one's social position.

A nation feels itself distinct from other nations and would be able to see itself, in certain cases, put under the ban of Humanity by the pressure of a kind of conscience of the human kind, which would not be stopped by frontiers.

Then evidently interdependency of the parts is personality, at least in the world of ideas, in the "spiritual" plan, solidarity and organism.

But as the philosopher, Alfred Fouilles, teaches, the "contractual" organism is maintained by the cooperation of individual wills and draws from it the springs of its life and of its evolution, so it could also find its dissolution, its disaggregation and ruin by the decomposition of the institutions, the secession of one of its fractions, the insubordination and anarchy of all. So the state of action which is the generator of a state of law, productive of duties and obligations, empirical or natural, at first juridical and afterwards expressed, which is born among the members of society by the fact of their inevitable relations, may find that the violation of these obligations, when universalizing such violation, could be compared to a "putrefaction" of a particular kind.

Leon Bourgeois has built up the theory of the "quasi-contract of the social debt," in order to qualify the peculiar obligations that are not often written in any code and which result from acts. This theory has been severely criticized by certain lawyers who place themselves on the technical ground of our Civil Code. Outside of this exception, which affects our subject but little, it retains just the same a certain positive value from the moral and social point of view.

It expresses the fact that men, debtors to past generations for all they have inherited from them, ought to pay their debt to their contemporaries for the profit they draw from life in society. They owe still more this debt on these heads: assistance from all citizens to each other, reciprocal and mutual assistance, security, education, justice, defense, which are all manifestations of "active" fraternity, the sentiment leading to "service," like the debt to its payment.

It is the question now to employ all processes in

order to cause the inheritance of the past to fructify, by fertilizing the present and by enriching the future. This is a generous and equitable theory which is, perhaps, not very orthodox from the standpoint of the schools, but which singularly enough becomes such when one considers it from the standpoint of the stone-yard of Hiram, where all the workmen unite their efforts for the common task, the construction of the Temple, where the solidarity becomes even a vital Identity, where each "Master," a reincarnation of Hiram, makes only one collective being. One could say even, a "Mystical being," with all the others, and there is no myth nor symbol which is more energetic to express the organic conscious and energetic unity of the social ideal.

Certain minds are able to draw from this a true "socialism" which let us remark, would crown, select and formalize in institutions the strictest organic character of society. On the contrary, other minds dreading the crushing and absorption of the individual, who remains always and the same fundamental element, rely on "solidarism" of which the distinguished economist, Charles Gide, is one of the most eminent representatives. They tend to give to the social organization a federative skeleton. But under one form or another, it is an organism, just the same, which they constitute from the moment that it is the question of co-ordinating the efforts of all for the general good, and the Masonic spirit finds in it again its profit.

These different systems I have examined more in detail in my work, "Political and Economic Theories." I have there given references on the matter of analogy, that the esoteric writers like Barlet, Lejay, etc. establish by virtue of the law of the Ternay and of the rule of analogy between the organs of the social body and those of the human body. A correspondence has always existed, for the initiatory doctrine, between the "macrocosm and the microcosm." Very curious are the comparisons that these authors make between the respective role of the brain and of government, of the "solar plexus" and the great sympathetic system regulating nutrition, respiration, etc. with the purely "economic" wheelwork of society, which does not depend on the government properly termed. That is the exercise of the *conscious* will of the *collectivity* in order to constitute a species of sub-conscious and spontaneous activity, of which our consciousness is acquainted only when some of the wheels function badly or painfully, such as economic crises. As I do not wish to indulge in repetitions, so I content myself with a brief mention, in support of the organic theory, of the principle, well-known in our Chapters, that "What is above is like that which is below" in order to speak like the Emerald Tablet.

My readers ought to know the scholarly work of St. Yves d'Alreydre on "Synarchy" which they would find very fruitful. It suffices for me to observe that from its side, Masonry itself is a model of society, with its hierarchy, its grades, degrees, and its offices, and constitutes a genuine organism in which the amputation of one part would endanger the life of the whole, each one having its role and ingraining itself and integrating itself with the others for the onward march of the whole.

As one sees it the tendency of sociology under its various formulae, lends itself in its general framework, theoretically and practically, to the realization of the spirit of socialist, solidarist, mutualist, interventionist, etc. But this tendency is not universal and the individualistic sociologists, like Tarde and his school, profess doctrines which do not correspond to socialism, but which let us remark, for it is important, do not coincide absolutely with the classic individualism of orthodox political economy which appears to fall more and more into disuse, save with certain professional panegyrists of old-style capitalism.

These divergences and differences are explained without any trouble. Because we admit that social phenomena can and ought to be studied in a scientific manner, that does not necessarily imply that one considers society as an organism, still less that one wishes to change profoundly the economic base of it.

It implies simply that one recognizes, like other sociologists, that the "social" phenomena are susceptible of observation, of statistics, of natural and necessary relations among themselves; that is to say, of "laws" and in short of critical examination; the whole like biological, physical or chemical phenomena.

But it is a recognition that they contain in their essence something which is special to them, independent of the opinions or sentiments of men and outside of the purely intellectual action of the latter, as they are outside of the individual interests of the naked economic facts.

The "social phenomenon" by its collective character, more than general, allows always an element borrowed from the collective consciousness, from opinion and from the social life itself. It does not reside in the material phenomenon which serves it as support. It is one of the reasons that the socialist data does not always coincide (above all, those of the school called realistic or materialistic) with the data of sociology. At times, there is an absolute contradiction, and we must not ignore the fact that Karl Marx and his direct disciples have maintained, in Germany above all, quite sharp disputation with certain sociologists, their contemporaries. This is quite logical for the Marxian theory only regards the "economic" phenomena as the exclusive substance of social phenomena, while the various other sociological schools cause to be taken into account and with the same rank—psychological, moral, juridical, religious, etc. factors. Also the socialists who are emancipated from the Marxian orthodoxy, and who can erect social systems in harmony with modern contemporary sociology. Some place themselves squarely on a sociological ground, like de Greet, Hector Denis, Fourniere, etc.; others on "rational" ground like George Renard, the great Jaurès or Deslinier—with his "builder" socialism. We can also cite de Man who has opened the door to a new presentation of a non-Marxist socialism.

For analogous reasons, the Masonic tendencies correspond a great deal better with the "organic" theory of sociology than with the Marxian theory. I shall show in another study, with details and references, the how and the why of this ideological conflict. On the contrary our directives, as I have shown in my "Politi-

tical and Economic Theories," can be interpreted logically in the sense of other social systems, like in the sense of cooperationism, syndicalism, etc. or even of theories of the kind like that of Mr. de Jouvenal in his "Directed Economy," or in the sense of a fraternity acting between or among the individuals taken intrinsically, but never in the sense of a personal and purely material individualism.

All this permits us to determine the position of Free Masonry in this grave problem:—

By its "moral side and by the ethical factor which it introduces essentially everywhere, it is in perfect accord with a social and humanitarian individualism, very different from the personal and competitive individualism (I was going to say "Egotistical") of economic orthodoxy. A "Masonic" individualism would give a sort of pendant on the lay field to the school of Social Reform of Le Play, or other different schools which have been inspired by Christianity.

With or without dogma, with or without priest, it is a question of introducing into the economic field the efficacious influence of morality that the orthodox economic science, as well as pure Marxism, eliminates from the examination of phenomena and of their laws; both pretending that it is not "positive" and "objective," in the scientific acceptance of these terms.

Masonry on the contrary can not make this elimination which would shock, in a flagrant manner, its "constructive" process and which would then become impracticable and incomprehensible, since it rests on the "subjective" pivot of the personal and intimate assimilation of an Art and of a trade, and on their exercise by each one, as he has knowledge of them, understands and loves them.

The fraternal sentiment for one's neighbor, like the sentiment for the idealization of the handling of the tools of the trade and the accomplishments of the task, all that peremptorily stops the well-informed and educated Mason from appraising social facts as cold abstractions or as materialities devoid of life, in one or the other case, as "things" strangers to emotion, and to sensibility, and strangers also to an inclination towards the ideal.

The symbol of the Pomegranate, concrete and abstract at the same time, is a living symbol. Those who ought to inspire their conduct by it are living also, and living still those whom the consequences of that conduct affect for good or for evil. The cubical stone is not inert; it is animate; it is not a simple or composite body but "passive." It is a life also which aggregates itself with other lives in order to realize, with love, this "living" Building. In short it is the Temple of Solomon, work of the universal and the eternal but subjective and human wisdom, human in the appropriate sense, for a result of love, of justice, and of beauty, which is the least "positive" of things and nevertheless the most beautiful for us.

Pomegranate and Temple are "organisms." By that we are in intimate contact with even naturalistic sociology, but not in an absolute fashion; for in the life of societies, after having made like it a part of natural and historical origins, our Tradition and our esotericism put immediately in the light the predominance

of the idea of the Plan, and of the will which executes it, the co-sensual, contractual concerted side of the life of society and of its evolution toward the "Chain of Union."

Here appear clearly the psychological factors, then the moral factors of the acts, germs of accomplished facts, individual or collective. Private relations or public institutions are the fruit of this elaboration, the "naked" facts let us put it, or if one wishes it, the "economic" facts, or the "juridical" facts are only materials of "building" of which the employment is decided by the valuation that one can give to them in the erection of the Temple.

It is not the "materials" which command, it is the architect who chooses them for the uses which he wishes to make of them. Our sociological attitude is dominated by the essence of our method and the Blazing Star which illuminates or marks the preponderance of the Spirit over all other things. The reason of the Mason discerns clearly the positive side of the "things" and of the "facts" for he is a "workman" and not a dreamer or visionary. But he employs them according to the rules of the Art and the procedures of the trade, two powers which are within himself. Upon these facts, on these events or the materials of life, it is the consciousness and the heart which ought to have the last word, for in our workshop the last word belongs to Fraternity.

The Masonic sociology cannot then be said absolutely by definition and by essence to be "realistic," but clearly "idealistic" not only by search for the better things in life but by the predominance of the *idea*. It applies to society the methods *sui generis*, drawing from "building," the fashioning of stones and their arrangement by virtue of the conceptions of thought, an execution in accordance with "geometric" and "numerical" rules, which are also the fruit of thought, the employment of positive and tangible elements according to a "Plan" which combines them and organizes them into one harmonious ALL.

We can then consider as ours, the organic theory of society grafted upon a co-sensual and contractual



basis, which we seek to perfect from era to era, in order to make a work more conformable to our Ideal.

It is truly then by relying solidly on the Earth that the Mason excavates and fertilizes it by his labor, for the edifice which he raises toward Heaven. He is not a man to build without a foundation. But the Temple is not under the soil, nor does it creep at its surface, but its mounts above, as it is the master-piece of human thought, the fruit of the dynamism of individuals associated and conjointly answerable in a common work, of men who, without losing themselves in chimeras, understand how to escape the circle of fire and of fatalism, in the blooming of their freedom of action and in the collaboration of all for the common good.

Yes, the Masonic sociology understands how to take account of all the factors, and its supreme instrument of labor is the will of the free and wise man. It does not believe that it leads to an abdication in prescribing that it put itself at the "service" of the common purpose of social perfection, as the stone for the building. We then would be able to make our own this reflection of the naturalist and sociologist, Espinas: "It is not a downfall, it is a progress for the individual to become an *organ* for the sake of a living ALL; by way of compensation the individuality of the whole is in the ratio of the individuality of the parts; and the better the unity of the latter is defined, the more their action is independent, the better the *unity of ALL, and the energy of its action are assured.*"

Does not this thought seem to have been conceived "between the two pillars" (J & B)? We wish society to be strong with all the intelligence and all the initiative of its members. We wish the individual powerful with all the power of Society. And we understand that this "organic" building or construction may be cemented and bound together by the Love of Humanity.

For all science and all art which does not "serve" this Love are vain things.

(Translated by Cyrus Field Willard, Secretary of the Philalethes Society, San Diego, California.)



APRIL ANNIVERSARIES

David Shultz, governor of Florida, was raised in Wooster Lodge No. 79 on April 8, 1914, while in Yale. He died March 17, 1915.

Henry VII, King of England, who in 1502 presided as Grand Master at a Lodge held in his palace, died at London, in April, 1509.

Rear Admiral George W. Baird, 33°, Grand Master of the District of Columbia (1896), was born in the capital city, April 22, 1843.

Edward Gibbon, author of *Decline and Fall of the Roman Empire* and member of Lodge of Friendship No. 6, London, was born at Putney, Eng., April 27, 1737.

Oliver Ellsworth, 3rd U. S. Chief Justice (1796-99) and later U. S. minister to France, was a charter member of St. John's Lodge, Princeton, N. J. He was born at Windsor, Conn., April 29, 1745.

Clarence D. Clark, 33°, U. S. Senator from Wyoming (1895-1917), was born at Sandy Creek, Oswego Co., N. Y., April 16, 1851.

Milton S. Latham, Governor of California (1860) and later U. S. Senator from that state, was elected Inspector General in California of the Southern Supreme Council, April 4, 1861.

David Wallace, Governor of Indiana (1837-40) and later member of Congress from that state, was born near Lewistown, Pa., April 4, 1799. He frequently delivered addresses at the annual sessions of the Grand Lodge of Indiana.

George Clinton, 4th U. S. Vice President, Governor of New York State for many years, and a member of the Masonic Fraternity, died at Washington, D. C., April 20, 1812.

Gen. Benjamin C. Howard, 15th Grand Master of Maryland (1824-41) and reporter of the U. S. Supreme Court for 20 years, became a member of Cassia Lodge No. 45, Baltimore, in April 1813.

Gen Sam. Houston, 1st President of the Republic of Texas, 1st U. S. Senator from that state, and later Governor, was initiated as a Mason in Cumberland Lodge No. 8, Nashville, Tenn., April 19, 1817.

Isaiah Thomas, Grand Master of Massachusetts (1803-5; 1809) and Grand High Priest, R.A.M., of Massachusetts (1807-09), was a Revolutionary patriot, printer and publisher. His death occurred at Worcester, Mass., April 4, 1831.

Shadrach Bond, 1st Governor of Illinois (1818-22) and 1st Grand Master of the 1st Grand Lodge of that state (1821), died at Kaskaskia, Ill., April

12, 1832. Frederick Auguste Bartholdi, famous sculptor who designed the Statue of Liberty fifty years ago, was born at Colmar, Alsace, France, April 2, 1834, and was initiated in Lodge "Alsace-Lorraine," Paris, in 1875.

Rear Admiral George W. Baird, 33°, Grand Master of the District of Columbia (1896), was born in the capital city, April 22, 1843.

Gen. Morgan Lewis, Chief Marshal of the inauguration ceremonies of George Washington, was Governor of the State of New York in 1804 and was unanimously elected Grand Master of that state in 1830, serving until his death, April 7, 1844.

Clarence D. Clark, 33°, U. S. Senator from Wyoming (1895-1917), was born at Sandy Creek, Oswego Co., N. Y., April 16, 1851.

James Buchanan, 15th U. S. President and a member of Lodge No. 43, Lancaster, Pa., was born near Mercersburg, Pa., April 23, 1791.

Bibb Graves, Governor of Alabama, was born at Hope Hull, Ala., April 1, 1873. He is a member of Holbrook Consistory, Montgomery, Ala.

Frank C. Jones, 33°. Past Grand Master of Texas and Past Imperial Potentate of the Mystic Shrine, was born at Kingsville, Mo., April 2, 1873.

Martin E. Trapp, former Governor of Oklahoma and a member of the Scottish Rite at Guthrie, was born at Robinson, Kans., April 8, 1877.

Brig. Gen. Frank T. Hines, Director of U. S. Veterans' Administration and a member of Temple-Noyes Lodge No. 32, Washington, D. C., was born in Salt Lake City, Utah, April 11, 1879.

Thomas M. Berry, Governor of South Dakota and a member of the Scottish Rite at Yankton, was born at Paddock, Nebr., April 23, 1879.

Frank B. Kellogg, Secretary of State in the Coolidge Cabinet, was initiated in Rochester (Minn.) Lodge No. 21, April 12, 1880, being passed, April 19, the same year.

Andrew J. Russell, Past Grand Master of Arkansas and a member of the Scottish Rite at Little Rock, was raised in Green Forest (Ark.) Lodge No. 404, April 11, 1887.

Robert W. Bingham, U. S. Ambassador to Great Britain, received the 32nd Degree at Louisville, Ky., April 16, 1898.

George W. Atkinson, Grand Master

ington University while acting as editor of the NEWS BUREAU and associate editor of *The New Age*. He has been connected with the *Washington Daily News* in various editorial capacities since 1929.

Miss Smith received her M. A. degree from Oregon University in 1928, and later studied at the London School of Economics, London, Eng.

Mr. Heslep is a member of Glen Allen (Va.) Lodge No. 131, and Libertas Lodge of Perfection, Scottish Rite, of Richmond, Va.

KING TO BE PATRON

OF MASONRY

It has been officially announced that Albert, Duke of York, will become Grand Master Mason of the Grand Lodge of Scotland. King Edward VIII, who before the death of his father had consented to assume that office, will instead become the Grand Patron of Scottish Freemasonry, thus following the precedent set by his grandfather, King Edward VII.

An elaborate program planned by the Grand Lodge in celebration of its bicentennial anniversary will last more than a week. The present Grand Master, Sir Ian Colquhoun, will install the Duke of York on St. Andrew's Day, November 30, 1936. Following these ceremonies, there will be a formal banquet in Edinburgh Castle.

The bicentennial celebration will attract a large number of Masons from outside of Scotland, including a number of prominent members of the Fraternity from the United States.

DEAN OF GRAND SECRETARIES

The Grand Lodge of New Mexico recently placed a bronze bust of Mr. Alpheus A. Keen, Grand Secretary of that Body for over fifty years, in the Grand Lodge Temple at Santa Fe in appreciation of his loyalty and devotion to the Craft. He is now Dean of the Grand Lodge Secretaries.

Mr. Fay Hempstead, Grand Secretary of the Grand Lodge of Arkansas and Poet Laureate of Freemasonry, held that distinction until his death, April 24, 1934.

Another Grand Secretary with a long, continuous service record is Mr. George Atwood Pettigrew, who has served the Grand Lodge of South Dakota for forty-seven years.

THE TRUE SPIRIT OF MASONICS

Messrs. David M. Ash and Arthur James walked thirty miles from Conasauga to McCaysville, Ga., through sleet, snow, rain, and hail, over three mountains, to receive the Degrees in Summit Council No. 19, Royal and

Select Masters. The trek was made on December 28, 1935, during one of the worst blizzards that ever occurred in the South. They experienced difficulty on their return the next morning over the same route.

Mr. William J. Penn, Grand Recorder, who presided and conferred the Degrees, and Mr. Frank F. Baker, Grand Secretary of the Grand Lodge, who accompanied him, returned to Macon, Ga., the following morning over hazardous, icy roads.

WASHINGTON STATE

GRAND MASTER HONORED

Walter H. Steffey, Grand Master of the Grand Lodge of the State of Washington, was received with honors, April 13, 1936, at a meeting of Washington Consistory, A.A.S.R., at the Scottish Rite Temple in Seattle. The honor accorded Mr. Steffey is in accordance with an ancient Scottish Rite custom, and follows a provision of the rituals of the Supreme Council directing that a Grand Master in office shall be received with honors. Such recognition is accorded even in the Supreme Council sessions.

CELEBRATES BICENTENARY

Angel Lodge No. 51, founded at the Three Cups, Inn, Colchester, Province of Essex, Eng., November 25, 1735, celebrated its bicentenary on November 25, 1935, in the presence of a distinguished assembly.

During its long history of 200 years, the Lodge has had only three meeting places, but it existed for 122 years before the question of building its own Temple was even discussed, and it was not until forty-four years later, or in 1901, that the proposal to construct its own quarters was finally realized.

The founders of Angel Lodge No. 51 were: Messrs. Abia Hutchinson, Master; John Walker, Senior Warden; John Godfrey, Junior Warden; Thomas Spark Seaman; W. Stubbing, and W. T. Brand. The minutes of the Lodge show that it was visited by the Grand Master, Earl Loudon, on April 22, 1736, and by the Grand Master, Lord Carysfort, June 24, 1752.

At the time of his death, Mr. Thomas represented the Supreme Council of The Netherlands near the Southern Supreme Council.

[April, 1936]

The gross value of his estate, £8,065, with a net personality of £3,941, was left in trust to his wife for life, and then to the Provincial Grand Lodge of Derbyshire for Masonic charities.

ABRAHAM ULYSSES THOMAS

Abraham Ulysses Thomas, 33°, prominent in the business, civic, and Masonic affairs of his state, passed away suddenly March 30, 1936, in his home city in McAlester, Okla.

Born on a farm near Franklin Grove, Lee County, Ill., on December 2, 1865, Mr. Thomas received his education in the public schools of that place and at the Illinois State Normal School. He lived for a time in Texas, where he was engaged in banking. Locating in McAlester in 1902, he organized the American National Bank of that city and served as its cashier for fifteen years, since which time he had been dealing in oil royalties and leases.

Mr. Thomas was made a Master Mason in Vernon (Texas) Lodge No. 655, April 16, 1892. Prominent in the York Rite, Mr. Thomas served in a number of official capacities in that Rite, becoming Eminent Commander of the McAlester Commandery No. 6 in 1910.

He received the Scottish Rite Degrees from the Fourth to the Thirty-second, inclusive, in 1904, and was one of the founders of Indian Consistory of McAlester. He served as its Master for twenty-one years. Elected Knight Commander of the Court of Honour at the October Session of the Supreme Council in 1907, Mr. Thomas received the Thirty-third Degree Honorary two years later. In 1926, following the death of Mr. James Craig, Inspector General in Oklahoma of the Southern Supreme Council, he was appointed Deputy in that state of the Southern Supreme Council. On October 22, 1927, he was made an Active Member of the Supreme Council, and on October 26, 1935, he was appointed Grand Standard Bearer.

The significance of reforesting the hills, denuded of their beautiful cedars, will be emphasized by appropriate ceremonies in which the local inhabitants and officials of the government will take part. The British Government proposes to expend about £8,000 annually in this reforesting plan.

Six small slabs of the genuine Cedar of Lebanon were procured in the Near East in 1932 by the Scottish Rite Temple authorities at Louisville, Ky., but only after several years' quest.

When an English official, a member of the Lumbermen's Masonic Lodge of England, was asked about the possibility of obtaining some of the greatly desired Cedar of Lebanon by Mr. Axel H. Oxholm, of the U. S. Department of Commerce, his answer was:

"If we European lumbermen have not been able to secure the Cedar of Lebanon for our own lodges, how do

[April, 1936]

Government at the university. The league sponsors an annual cherry blossom sale to raise funds for the gift.

Mrs. Charter S. Baker, president of the General Alumni Association, presided over the luncheon meeting on the twenty-first, which was attended by three former presidents of the National League of Masonic Clubs—Messrs. Lynn H. Troutmann, Melville D. Hensey, and Major Cheney Bertholf.

The guests of honor were Secretary of War and Mrs. Dern and President and Mrs. Marvin. Other guests included several members of the Board of Trustees of the university and heads of schools and associations connected with the university.

Secretary Dern, the principal speaker, told of his recent visit to the Philippines and of the inauguration of the new government there. He called attention to the good will with which the new government was launched, stating that most nations are born in bloodshed.

CEDARS OF LEBANON

TO FLOURISH AGAIN ON THEIR NATIVE HILLS

The British Director of Agriculture and Forestry in Palestine has inaugurated a five-year plan to restore the famous forest of Lebanon where grew that species of cedar so well known to Bible readers and so popular with the Masonic Fraternity. Only a few scattered clusters of these precious cedars were to be found in the Lebanon mountain range when the present undertaking was launched. Less than a dozen of the very oldest trunks which are still standing are believed to be of the parent species used in building Solomon's Temple, "an house for the Name of the Lord."

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MASONIC CRAFTSMAN

you expect to meet with better luck? The whole matter is preposterous, and you might as well give up and go home."

However, a French official suggested to Mr. Oxholm that he might be able to obtain small pieces of Cedar of Lebanon which were relics taken from old buildings in Syria.

With this clue he wrote to the American Consul, Gen. H. S. Goold, in Beirut, Syria, to make inquiry in the matter. After some time had elapsed, that Consul wrote that his dragoman had learned that a French officer stationed in Syria during the World War had stored, somewhere in the city, six small planks of Cedar of Lebanon which had not been claimed, due to the officer's death in the World War.

The wood was finally located. With permission of the Syrian Government, an end of each of the six planks was cut off and sent to our Government's wood technologists in Washington for their microscopic examination.

The wood proved to be the much coveted, genuine Cedar of Lebanon. It was purchased, stamped with the consular seal on each plank, crated and shipped from Beirut, Syria, to Louisville, Ky.

The slabs were made into veneering and placed on the walls of a room in the new Scottish Rite Temple at Louisville, Ky., which was dedicated, February 4, 1933, to John H. Cowles, 33°, Grand Commander of the Southern Supreme Council, and Inspector General in Kentucky; and the late Mr.

Frederick W. Hardwick, Past Grand Master of the Grand Lodge of Kentucky, and then Secretary of the Grand Lodge and Deputy in the Valley of Louisville for the Inspector General.

MASONIC LODGE OF BELFAST IRELAND

Press Masonic Lodge No. 432 "of the Ancient Fraternity of Free and Accepted Masons, Irish Constitution," held its Annual Installation Dinner at the Grand Central Hotel, Belfast, January 18, 1936.

Mr. Thomas Wilson, retiring Master of the Lodge, presided. Mr. John Caughey was installed Master for the ensuing year, and Messrs. Thomas McMullan, Jr., and Robert Macrory were installed Senior and Junior Wardens, respectively.

The newly installed Master made the following pertinent statement, among others, in the dinner program:

"Masonry does not need more and better machinery for operation; neither does it require expression or more polished conception as part of its program. All desired is that those who have taken solemn obligations should remember their pledges, give loyal service to the Craft, and thus prove that Masonry is not an archaic ideal but a living, rich-blooded reality. * * * Ours is a human aid of the strong for the weak, of brotherhood and friendship for those whose pathway is boulder-strewn and hard. It is for us to decide the part we shall play in the humanitarian service Masonry still offers to the world."

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Man—I don't belong to any of them.

Panhandler—Ah, then, kin you help a fellow Methodist, Roman Catholic, Episcopalian, Disciple, Baptist or Quaker?

Old Man—I don't belong to any of them, either.

Panhandler—Ah, then, shake hands, partner, and assist a fellow socialist, uplifter, brain-truster, and boondoggler in distress.

Laughter is life's cheapest luxury.

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The powerful man is least secure, because he makes so many enemies.

Nothing annoys a civilized nation so much as a primitive people trying to become a civilized nation.

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In the current campaign a conservative is a man who stands on the Constitution, a radical is one who jumps on it.

The surgeon's slogan—"Cut it Out."

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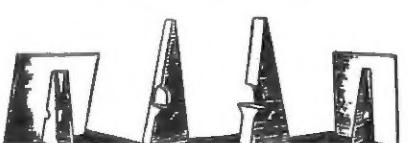
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[April, 1936]

A.A.S.R. and as well rendered yeoman service in other fields of Freemasonry, warms the cockles of the editor's heart:

Feb. 19, 1936.

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APPRECIATION

The following excerpt from a letter from one of the most distinguished Masons in Massachusetts, a man who has been commander-in-chief of Massachusetts Consistory

[April, 1936]

**PROPOSED SURPLUS TAX
WOULD THREATEN
MARGIN OF SAFETY**

The proposed tax on future undivided profits, as outlined by the press, would impose a levy up to 42.5% on undistributed corporate net incomes above \$10,000 and up to 29.7% below that amount.

This measure is unsound in principle and unfair in practice. It favors strong corporations, penalizes the young and the weak concerns and may seriously undermine our whole economic system.

A few large corporations with ample accumulations of reserves may, under this proposal, be required to pay only a small tax or none at all. The majority of concerns, however, are not so fortunately situated. Many of them are under-capitalized because their capital has been seriously depleted after six years of depression. Any of these concerns have loans of long standing which are gradually being liquidated out of earnings. In some cases there is a definite commitment to the creditors that dividends will not be paid until the entire debt is retired. Some have a bonded debt where the indenture stipulates that specified payments for the gradual liquidation of the obligation must be periodically set aside out of earnings. To inflict a heavy penalty upon a concern for the payment of its debts according to the terms of its contract or at the expense of needed capital is not only contrary to sound financial policies but imposes a harsh and unfair burden upon a firm that may be getting back on its feet.

Such a tax measure as proposed would be a constant threat to the solvency of many corporations. Earnings of most companies fluctuate widely over a period and even from year to year. By being coerced through penalty into distributing the bulk of earnings in good times, many concerns would find

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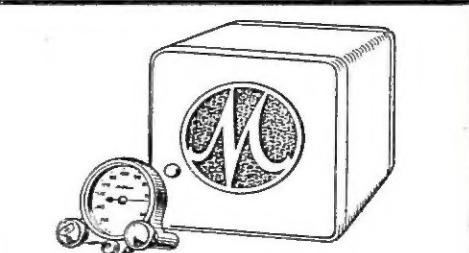
[April, 1936]

themselves embarrassed in a period of depression and compelled to borrow in order to maintain their working capital. But then their credit might be seriously impaired because of their strained position.

The proposed tax is unsound in principle in that it imposes a penalty on vital reserves. Over-tapping a maple tree results in sapping its strength and if this process is continued, the tree eventually dies. This same principle applies to the taxing of surplus which is the reserve strength of the economic tree.

To change the simile, when a ship is constructed for ocean travel, no designer would plan it on the sole basis of fair weather conditions. On the contrary, it is designed to weather the most severe storms. The government imposes rigid requirements for life boats and other safety devices. Business concerns need similar safeguards. It is unwise, therefore, for a government by means of punitive taxes to weaken the structure and strip the reserves that are "life boats" during periodic depressions and in unforeseen contingencies, such as the current devastating floods. Instead of pressing business concerns to establish themselves on a fair weather basis, the government might better insist upon adequate reserves as a protection to workers, to stockholders, and for the general welfare in periods of stress. The Federal government has had deficits for six consecutive years, with the debt daily mounting until by the end of the next fiscal year, it may approximate \$35,000,000,000. No one knows what the debt capacity of the country may be but, unless a miracle happens, the prospects are that in the next depression the government will not be in as good a financial position to meet emergency demands as it has been during the past six years, and tax revenues from corporations based upon this proposed measure would surely slump. Therefore it would seem prudent to allow business enterprise to be well fortified by reserves instead of being stripped of them.

Before passing this untried measure the important part played by the cumulative surpluses of business enterprise during this depression should be considered. According to a study made by the United States Department of Commerce, the amount of income paid out by business enterprises during the period 1930 to 1934 exceeded income produced by more than \$26,000,000,000. This represented a drain upon reserves and was used to meet payrolls, interest and dividend payments, absorb losses,



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and other items. Because of these surpluses many thousands of firms, although operating at a loss, were able to keep plants running and provide employment for millions of workers during the depression period. If this cushion is removed or seriously depleted an overwhelming burden of relief might well be thrown upon the government—Federal, state and local—in case of a future depression.

This proposed tax would be untimely as it would retard recovery now under way. The corporations, because of the penalty involved, would be inclined to pay dividends out of surplus earnings instead of using them to buy equipment, make necessary repairs and expansions, which would contribute largely to the revival of the durable goods industries and reduce unemployment in those important lines.

A tax on surplus would penalize progress. Without the accumulated surpluses it would not have been possible to have mass production with the resultant lower costs passed on to the consumer. The relatively high standards of living in the United States were in a large measure made possible by the ploughing back of earnings into property.

The question as to the amount of dividends that can be properly distributed varies by companies as well as by industries and is a matter that can only be determined by the board of directors of each concern based upon knowledge of local conditions and upon experience. No blanket rule can be laid down by governmental edict that could possibly be appropriate for all companies.

The New York Times sums it up editorially as follows:

"The effect of such a tax must be to encourage improvidence and instability, to prevent the building up of the surpluses necessary to sustain purchasing power through wages and dividends in bad years, to force more corporations into bankruptcy in those bad years. The evils of this tax cannot be averted by 'amendments' designed to lessen these evils at the particular points where they are most obvious. The best amendment of the tax would be its abandonment."

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April, 1936]

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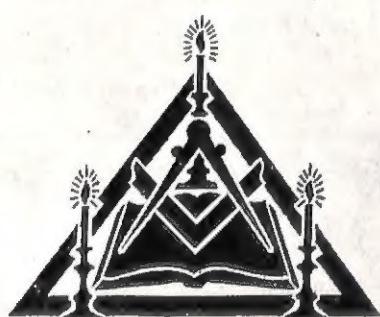
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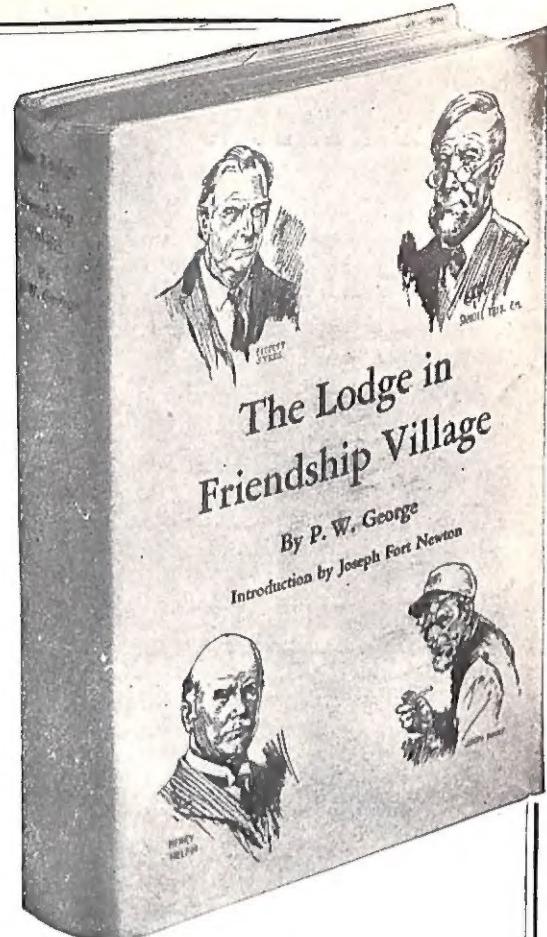
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